

# The Prayer of the Forty Idrīsid Names

(*arba‘ūn al-asmā’ al-idrīsiya*)

Introduction, Provisional Translation, Transcription, MS, Printed Text and Notes

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## Introduction

After introductory comments here we will be offering our translation and text of the famed **Idrīsid Prayer of the Forty** (divine) **Names** below. In the sources it has been variously attributed to Shihābuddīn Yahyā Suhrawardī (d. 1191),<sup>1</sup> the Illuminationist, as well to the Sufis Abū Ḥafṣ ‘Umar Suhrawardī (d. 1234)<sup>2</sup> and his calligrapher-mystic descendant Aḥmad Suhrawardī (d. 1301-2). While a certain consensus from the Ottoman period holds it to be a composition of Abū Ḥafṣ, it is also usually claimed to be that prayer of the Quranic Prophet Idrīs who has often been identified in the sources with the Old Testament figure of Enoch as well as the Egyptian/Greco-Hellenistic mystagogue Hermes Trismegistus.<sup>3</sup> In Imāmī Shī‘ī sources authorship has also been attributed to the Prophet Muḥammad himself (d. 632 CE) as well as to the early Sufi figure Ḥasan al-Basrī (d. 728 CE).

It is the Safavīd traditionist Muḥammad Bāqir al-Majlisī (d. 1698) -- compiler of the most comprehensive Shī‘ī collection of *hadīth*, the *Oceans of the Lights* (*bihār al-anwār*) -- who attributes authorial transmission to Ḥasan al-Basrī.<sup>4</sup> Majlisī’s source for this attribution is, of course, Ibn Ṭāwwūs (d. 1266 CE) and his *The Spirit-Heart of Invocations and the Path of Worship* (*muhaj al-da‘wāt wa minhaj al-‘ibāda*).<sup>5</sup> But contrary

to more recent assertions made in Western academic print, Ibn Ṭāwwūs does not provide any further explicit sources regarding this transmission from Ḥasan al-Basrī.<sup>6</sup> Two centuries earlier than even Ibn Ṭāwwūs, a longer variant text of **The Idrīsid Prayer of the Forty Names** can be found in *Shaykh al-Ṭā’ifa Muḥammad ibn al-Ḥasan al-Ṭūsī’s*<sup>7</sup> *The Lamp of the Prayerful Petitioner of the Night and Weapon of the Worshiper* (*miṣbāḥ al-mutahajjid wa silāḥ al-muta‘abbiḍ*), which then obviously invalidates any possible attribution of original authorship to Shihābuddīn Yaḥyā, Abū Ḥafṣ or Aḥmad Suhrawardī.<sup>8</sup> Presuming a text of Sa‘d ibn ‘Abd Allāh al-Ash‘arī al-Qummi’s *fadl al-du‘ā wa al-dhikr* has actually survived -- and if, as Walbridge implies, this prayer is included in it -- then this would strongly suggest that any original recension (with its circulation) would have originated from within specifically Imāmī Shi‘i circles only after which time it entered into the milieu of ḥarāiq Sufism.<sup>9</sup>

Per the introduction to the prayer in both *muhaj al-da‘wāt* and *bihār al-anwār*, Ḥasan al-Basrī is held to have claimed that God first revealed and taught the specific names associated with the prayer to the Prophet Idrīs when he initially sent him to his people, instructing Idrīs to silently repeat them to himself and to not disclose them but to secretly call his people to God by these names (i.e. a form of missionary or prophetic “mass” theurgy, as it were). From these names, claims al-Basrī, our prayer was composed, which God later revealed to the Prophet Muḥammad as well. Al-Basrī states that once when he had disguised himself while on the pilgrimage (presumably to Mecca) he had invoked God specifically by these names whereupon six women had entered into his presence (apparently who knew him) and God had completely concealed al-Basrī from their gaze (or, made him invisible to them). The reason for the number forty, it is maintained, is because it is the number associated with the number of repentance (*tawba*) and its days. Al-Basrī recommends the

efficacy of this prayer for purposes of penitence from all sins and the affairs in both the material world and the hereafter whereby God will grant the penitent who recites it their request.<sup>10</sup>

Within the white occult tradition of Sunnī Sufism (i.e. *rūḥānīya*) -- and particularly beginning from the thirteen century CE forward -- commentaries on this prayer abound, many offering assorted instructions regarding the precise application of each of the forty names to a particular matter, predicament, ailment, or even a whole range of them.<sup>11</sup> Practice with these names has also been recommended for the term of a traditional forty-day retreat, i.e. the *khalwa*. We have also seen commentaries where various angelic names as well as names of spirit guardians (*muwakkilūn*) and their celestial hosts and concourses are invoked after each verse.<sup>12</sup> Over the past two decades Arabic language cyberspace has become littered with literally thousands of versions of this prayer with its online commentaries, the majority of which unfortunately cannot be relied upon for scholarly purposes.

That said, while many sources continue to attribute this piece to the Illuminationist Shihābuddīn Yahyā Suhrawardī, beyond issues of textual transmission and provenance; an originally pre-Islamic and possibly pagan provenance, to our knowledge, has never been adequately addressed or detailed anywhere. Here we wish to offer one working hypothesis based on the formulated locution of its second name, i.e. *ilāha al-āliha*, the God of gods (الله اليه). This construct, while not altogether absent in other sources, is a somewhat unusual and idiosyncratic one for any orthodox Muslim (Sunnī Sufi, Shi‘i or otherwise) to be making because it sounds distinctly pagan. Most versions of the prayer we have seen, whether in printed editions or MSS, contain it. It is also a form of expression quite consistent with similar doxologies found in the Arabic *Hermetica* as well as in

Ibn Wahshīya's *Nabataean Agriculture* (*filāḥa al-nabatīya*).<sup>13</sup> It is also a locution distinctly employed repeatedly by the *shaykh al-iṣhrāq* Shihābuddīn Yaḥyā Suhrawardī himself, which may explain the reasons for the widespread belief that he may have authored it.<sup>14</sup>

The popularity of this prayer and its names among assorted mystical and esoteric oriented circles throughout the Islamic world, whether Sunnī or Shī‘ī, cannot be underestimated. Within its specifically occult milieu this prayer and its names sometimes stand alongside (and even on par) with the *jaljalūtiya* poem (*minora* and *majora*) and the *birhatīya* conjuration oath.<sup>15</sup> Like the other two, this is the case because it is considered to be among the *mujarrabāt*, i.e. those prayers, invocations, supplications and doxologies whose efficacy has been attested by numerous practitioners throughout the ages; but also especially because of its attribution to the Prophet Idrīs and his association in Islamicate *hierohistoriography* and *occulture* with both Enoch and the Thrice Great Hermes. However, as far as we are aware, it is not broached or cited anywhere in the known works of the North African occult encyclopedist Aḥmad ibn ‘Alī al-Būnī (d. 1225 CE), which, on its own, would tend to further bolster the case for the **Forty Idrīsid Names** being in all probability produced somewhere originally in the eastern Islamic lands before entering into the sources within the *maghrib*.

Readings of the text vary from source to source as do the chronological placement of its names or verses. Additions and subtractions of phrases and entire clauses from reading to reading are the norm. Below we offer a translation of one of its current standard readings, based on the text offered by Ibn Ṭāwwūs in his *muhaj al-da‘wāt*, together with a transcription of the Arabic text and scans of the **Iranian Majlis MS 942/26: 621-4** (as well as the printed edition version following that). A concluding entreaty that is sometimes found as a final addendum in many versions

(in a long version in al-Ṭūsī and a shorter one in Ibn Tawwūs and Majlisī, but which also appears in different versions and with completely different wording among various other recensions and commentaries) has not been included in the main body of our translation and its Arabic transcription because this, to us, clearly appears to be a later addition -- a paratextual amendment, as it were -- made by others and so is not, in our opinion, integral to the main body of the prayer itself with the iteration of its actual forty names. The two standard versions of this amendment to the prayer (in transcription) have instead been endnoted and translated within the note. In fact, everything following the end of our text here, which is found in all the assorted versions, is extrinsic to the actual delineation of these forty names themselves. A parallel Arabic text and English translation of the prayer of the **Forty Idrīsid Names** is available online based on the text offered in *miṣbāḥ al-mutahajjid*.<sup>16</sup> However, we find this translation inelegant as well as imprecise. It is also an altogether different arrangement of the prayer -- nor is it iterative of forty names -- than either the standard popular versions or that of Ibn Ṭāwwūs/Majlisī.

The verses constituting each of the names have been numbered here from (1) to (40) in the English translation (and .1 to .40 for the Arabic transcription of the text). Transliteration of the initial divine names have been placed within round brackets () with expanded readings placed inside square brackets []. Alternative translations for the names have been placed between a slash (/). As has been our practice elsewhere, we have opted for a moderate King Jamesian style and diction in the translation here. As such the pronouns, names, attributes and epithets for the divinity have been capitalized. Like poetry, prayer constitutes a genre of textual performance; and given this, we believe our method here for translating an item like this in such fashion is justified.

## Translation



(1) Glorified art Thou (*subḥānaka*), no other god is there besides Thee, O Lord of all-things and their Inheritor! (2) O God of gods (*yā ilāha al-āliha*), whose Majesty is elevated! (3) O Compassionate (*yā rahmān*) [towards] all things and their Mercifier! (4) O God (*yā allāh*), the One Praised in all of His activities! (5) O Alive (*yā hayy*) in the moment before all life within the durationlessness of His Sovereignty and His [eternal] Subsistence! (6) O Peerless Self-Subsistent (*yā qayyūm*), for nothing shall extinguish His knowledge nor shall weariness overcome Him! (7) O Single/One (*yā wāhid*), the [eternally] Subsistent, the First among all things and the Last! (8) O Perpetual (*yā dā'im*) without annihilation nor ephemerality [occurring] to His Sovereignty! (9) O Everlasting (*yā ḥamad*) without a similar/familiar, for nothing is like unto Him! (10) O Originator [of being/existence] (*yā bārī*), for nothing is His equal and no locus can describe Him! (11) O Great One (*yā kabīr*), Thou art the One Who does not guide the hearts by ascriptions of His Mightiness! (12) O Fashioner of the souls without exemplar (*yā bārī al-nufūs bi-lā mithāl*) who are free from [all] other than Him! (13) O the Unsulliedly Pure (*yā zākī al-tāhir*) [free] from every blemish by His sanctity! (14) O Sufficient, the [One] Expansive (*yā kāfi al-wās'i*)<sup>17</sup> over what He has created from the bounties of His excellence! (15) O Immaculate from every inequity (*yā naqī min kulli jawr*), for neither shall He be contented/satisfied nor muddled/cluttered by His activities! (16) O

Empathetic/Intimately Clement (*yā ḥannān*), Thou art the One Who encompasses all things by His Mercy! (17) O Munificent (*yā mannān*) possessed of All-Beneficence which indeed He infuses over His [entire] creation! (18) O Arbiter/Judge (*yā dayyān*) over the worshipers/servants who obediently arise in awe/dread of Him! (19) O Creator (*yā khāliq*) of whosoever is in the Heavens and in the earth, for all are returning to Him! (20) O Merciful to every lamenting pliant and anguished griever (*yā rahīm kulli ṣarīkh wa makrūb*), their invoked aid and their succor/refuge! (21) O Completely Perfect (*yā tāmm*), for no speech can describe the depth of His Majesty or His Sovereignty or His Tremendousness! (22) O Originator of [all] originations (*yā mubdi' al-badā'i'*), [for] nothing can contend/rival [with Him] as an aid in its [i.e. the world's] initiating formation among His [whole] creation! (23) O All-Knower of the unseen (*yā 'allām al-ghuyūb*), for nothing wearies Him in His protection/preservation [of creation]! (24) O Clement possessed of forbearance (*yā ḥalīm dha'l-anā'a*), for nothing can compare [with Him] in His creation! (25) O Restorer of what He has extinguished/annihilated (*yā mu'īd ma afnāhu*) [at the time] when the creatures emerge by His summons from fear of Him! (26) O Praiseworthy in action (*yā ḥamīd al-fa'āl*), the Possessor of Grace over his entire creation by His Magnanimity! (27) O Tremendously Impregnable (*yā 'azīz al-maṇī'*), predominant over His Cause-Command, for nothing equals Him! (28) O Vanquisher/Victorious possessed of the most intensely violent/valorous assault (*yā qahhār dha'l-baṭash al-shadīd*), Thou art the One Whose vengeance is unendurable! (29) O Proximate (*yā qarīb*), the All-High above everything by the supremacy of His Lofty Elevation/Height!<sup>18</sup> (30) O Humiliater/Debaser of every oppressing tyrant (*yā mudhil kulla jabbār*) by [the overshadowing] subjugation/vanquishment of [i.e. via] the

Tremendousness of His Dominating Authority! (31) O Light of all things and their guide (*yā nūr kulli shay'* wa *hudāhu*), Thou art the One Who cleaves asunder the darknesses by His Light! (32) O Holy, the Pure from all evil (*yā quddūs al-tāhir min kulli sū'*), for nothing can rival Him in [all of] His creation! (33) O Elevated, the Loftily High above all things (*yā 'ālī al-shāmikh fawq kulla shay'*), supreme in His altitude! (34) O Initiating Cause of all initiating causes and their return (*yā mubdi' al-badāyā' wa mū'idaha*) after their annihilation by His Power! (35) O Majestic, the Haughtily Great over all things (*yā jalīl al-mutakabbir 'alā kulli shay'*), for His Cause-Command is Just and His guarantee/promise is truthful! (36) O One Praised (*yā mahmūd*), for conjecture/delusion is incapable of accounting for His every state or [of] His Glory! (37) O Gracious/Generous in forgiveness (*yā karīm al-afw*), [the One] Possessed of Justice, Thou art the One who has filled all things [in creation] with His Justice! (38) O Mighty possessed of the Most Excellent Laudation/Praise and the Tremendousness and the Glory and the Greatness (*yā 'azīm dha'l-thanā' al-fākhir wa'l-izza wa'l-majd wa'l-kibrīyā'*), for His Tremendousness is never abased! (39) O Wondrously Extraordinary (*yā 'aqīb*), for no expressions of speech can [possibly] enumerate all of His bounties and His praise! (40) O my Invoked Aid (*yā ghīyāthī*) in every distress/agony and O the One Who Answers me in every prayer/invocation!<sup>19</sup>



## Arabic Transcription

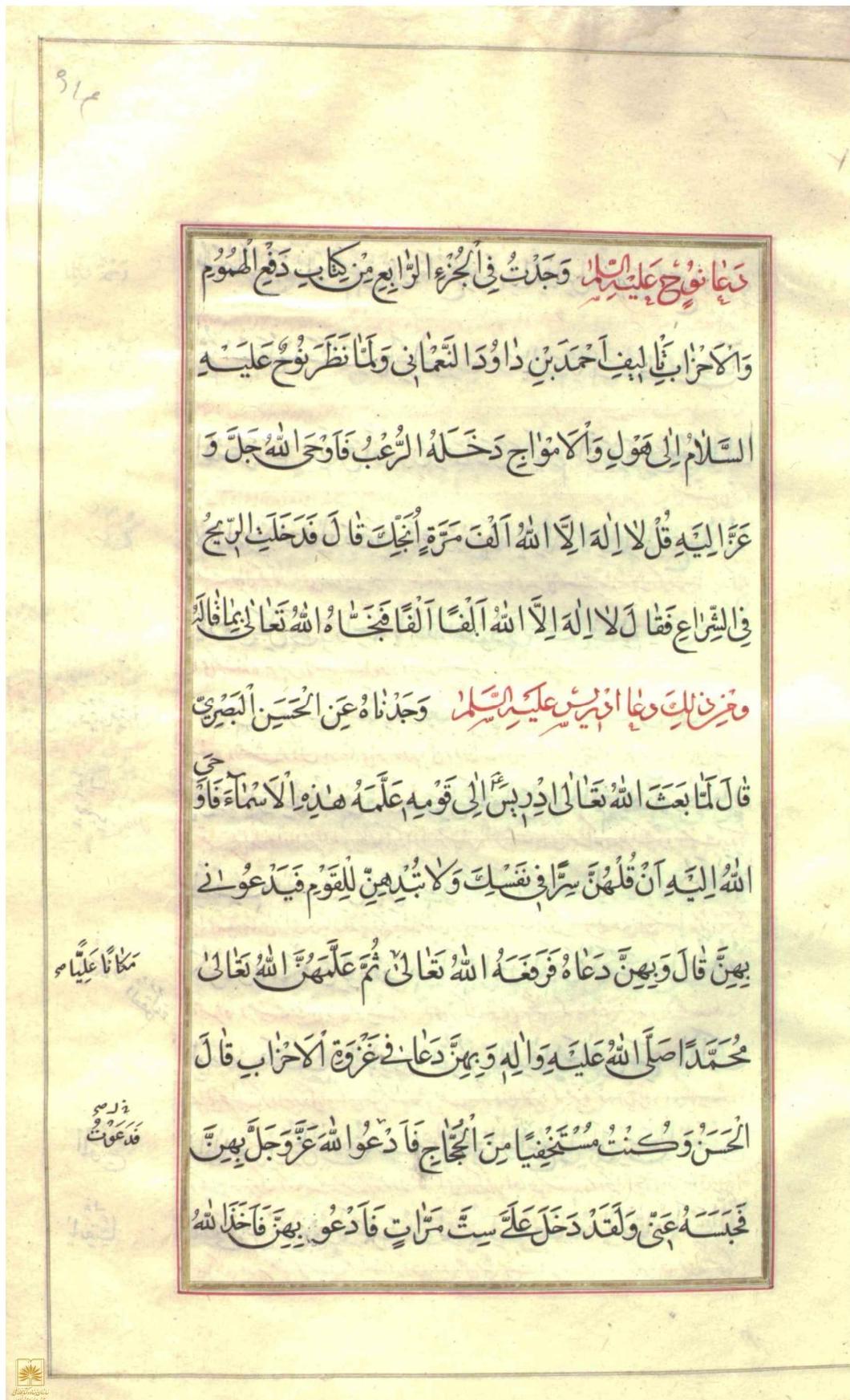
بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

. سُبْحَانَكَ لَا إِلَهَ إِلَّا أَنْتَ يَا رَبَّ كُلِّ شَيْءٍ وَ وارِثُهُ<sup>۱</sup> . يَا إِلَهَ الْآِلَهَةِ  
الرَّفِيعُ جَلَالُهُ<sup>۲</sup> . يَا رَحْمَنَ كُلِّ شَيْءٍ وَ رَاحِمُهُ<sup>۳</sup> . يَا أَلَّهُ الْمَحْمُودُ فِي كُلِّ  
فِعَالِهِ<sup>۴</sup> . يَا حَيُّ حِينَ لَا حَيٌّ فِي دَيْمُومَةِ مُلْكِهِ وَ بَقَائِهِ<sup>۵</sup> . يَا قِيَوْمُ  
فَلَا يَفُوتُ شَيْءٌ عِلْمُهُ وَ لَا يَؤْدُهُ<sup>۶</sup> . يَا وَاحِدُ الْباقِي أَوَّلَ كُلِّ  
شَيْءٍ وَ آخِرَهُ<sup>۷</sup> . يَا دَائِمُ بِلا فَنَاءٍ وَ لَا زَوَالٍ مِلْكِهِ<sup>۸</sup> . يَا صَمَدُ مِنْ غَيْرِ  
شَيْءٍ وَ لَا شَيْءَ كَمِثْلِهِ<sup>۹</sup> . يَا بَارِئُ فَلَا شَيْءَ كُفُوهُ وَ لَا مَكَانَ لِوَصِفَهِ<sup>۱۰</sup> .  
يَا كَبِيرُ أَنْتَ الَّذِي لَا تَهْتَدِي الْقُلُوبَ لِوَضْفِ عَظَمَتِهِ<sup>۱۱</sup> . يَا بَارِيءُ  
النُّفُوسِ بِلا مِثَالٍ خَلَا مِنْ غَيْرِهِ<sup>۱۲</sup> . يَا زَاكِي الظَّاهِرُ مِنْ كُلِّ آفَةٍ  
بِقُدْسِهِ<sup>۱۳</sup> . يَا كَافِي الْوَاسِعُ لَهَا خَلَقَ مِنْ عَطَايَا فَضْلِهِ<sup>۱۴</sup> . يَا نَقِيُّ مِنْ  
كُلِّ جُورٍ وَ لَمْ يَرْضَهُ وَ لَمْ يُخَالِطْهُ فِعَالِهِ<sup>۱۵</sup> . يَا حَنَانُ أَنْتَ الَّذِي  
وَسِعْتَ كُلَّ شَيْءٍ رَحْمَتُهُ<sup>۱۶</sup> . يَا مَنَانُ ذَا الْإِحْسَانِ قَدْ عَمَ الْخَلَائقِ مَنْهُ  
يَا دَيَانَ الْعِبَادِ كُلُّ يَقُومُ خَاضِعًا لِرَهْبَتِهِ<sup>۱۷</sup> . يَا خَالِقَ مَنْ فِي  
السَّمَاوَاتِ وَالْأَرْضِ وَ كُلُّ إِلَيْهِ مَعَاذُهُ<sup>۱۸</sup> . يَا رَحِيمَ كُلِّ صَرِيخٍ وَ مَكْرُوبٍ  
وَغِيَاثَهُ وَمَعَاذَهُ<sup>۱۹</sup> . يَا تَامُ فَلَا تَصِفُ الْأَلْسُنُ كُنْهَ جَلَالِهِ وَ مُلْكِهِ  
وَعِزِّهِ<sup>۲۰</sup> . يَا مُبْدِعَ الْبَدَائِعِ لَمْ يَتَعَلَّمْ فِي إِنْشَاءِهَا عَوْنَاؤُ مِنْ خَلْقِهِ<sup>۲۱</sup> . يَا  
عَلَّامَ الْغُيُوبِ فَلَا يَؤْدُهُ شَيْءٌ مِنْ حِفْظِهِ<sup>۲۲</sup> . يَا حَلِيمُ ذَا الْأَنَاءِ فَلَا

يُعادِلُهُ شَيْءٌ مِّنْ خَلْقِهِ<sup>25</sup>. يَا مُعِيدَ ما أَفْنَاهُ إِذَا بَرَزَ الْخَلَائِقُ لِدَعْوَتِهِ  
 مِنْ مَخَافَتِهِ<sup>26</sup>. يَا حَمِيدَ الْفَعَالِ ذَا الْمَنَّ عَلَى جَمِيعِ خَلْقِهِ بِلُطْفِهِ<sup>27</sup>. يَا  
 عَزِيزُ الْمُنْيَعِ الْغَالِبُ عَلَى أَمْرِهِ فَلَا شَيْءٌ يُعادِلُهُ<sup>28</sup>. يَا قَاهِرُ ذَا  
 الْبَطْشِ الشَّدِيدِ أَنَّتِ الَّذِي لَا يُطَاوِقُ انتِقامَهُ<sup>29</sup>. يَا قَرِيبُ الْمُتَعَالِي  
 فَوْقَ كُلِّ شَيْءٍ عُلُوًّا إِرْتِفَاعِهِ<sup>30</sup>. يَا مُذِلُّ كُلِّ جَبَارٍ بِقَهْرِ عَزِيزٍ  
 سُلْطَانِهِ<sup>31</sup>. يَا نُورَ كُلِّ شَيْءٍ وَ هُدَاءُ أَنَّتِ الَّذِي فَلَقَ الظُّلُماتِ نُورُهُ  
 يَا قُدُّوسُ الظَّاهِرِ مِنْ كُلِّ سُوءٍ فَلَا شَيْءٌ يُعاَزِّهُ مِنْ خَلْقِهِ<sup>33</sup>. يَا  
 عَالِيِ الشَّامِخِ فَوْقَ كُلِّ شَيْءٍ عُلُوًّا إِرْتِفَاعِهِ<sup>34</sup>. يَا مُبْدِيَ الْبَدَايَا  
 وَمُعِيدَهَا بَعْدَ فَنَائِهَا بِقُدرَتِهِ<sup>35</sup>. يَا جَلِيلُ الْمُتَكَبِّرِ عَلَى كُلِّ شَيْءٍ  
 فَالْعَدْلُ أَمْرُهُ وَ الصَّدْقُ وَعْدُهُ<sup>36</sup>. يَا مَحْمُودُ فَلَا تَسْتَطِعُ الْأَوْهَامُ  
 كُلَّ شَائِنَهُ وَ مَجْدِهِ<sup>37</sup>. يَا كَرِيمَ الْعَفْوِ ذَا الْعَدْلِ أَنَّتِ الَّذِي مَلَأَ كُلَّ  
 شَيْءٍ عَدْلُهُ<sup>38</sup>. يَا عَظِيمُ ذَا الثَّنَاءِ الْفَاتِحِ وَ الْعَزِّ وَ الْمَجْدِ  
 وَ الْكَبِيرِ يَا فَلَا يَذِلُّ عِزْهُ<sup>39</sup>. يَا عَجِيبُ فَلَا تَنْطَقُ الْأَلْسِنَةُ بِكُلِّ آلَائِهِ  
 وَثَنَائِهِ<sup>40</sup>. يَا غِياثِي عِنْدَ كُلِّ كُربَةٍ وَ يَا مُجِيبي عِنْدَ كُلِّ دَعْوَةٍ

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Text of Iranian Majlis MS 942/26: 621-4<sup>20</sup>



سُبْحَانَهُ أَبْصَارُهُمْ عَنِّي قَالَ فَادْعُ بِهِنَّ فِي الْتِمَاسِ لِمَغْفِرَةٍ يَجْعَلُ الذُّنُوبَ

شُمْ أَسْعَلْ حَاجَنَاتْ مِنْ أَمْرِ اخْرَنِكَ وَدُنْيَاكَ فَإِنَّكَ قُطْطَاءُ إِنْ شَاءَ

اللَّهُ عَزَّ وَجَلَّ فَانِئُنَّ أَرْبَعُونَ إِسْمًا عَدَّ دَائِيَّاتِ الْوَبَةِ وَهِيَ اسْبَحَانَكَ  
سُبْحَانَكَ تَوَسِّلُ بِسُبْحَانِكَ

لَا إِلَهَ إِلَّا أَنْتَ يارَبَ كُلِّ شَيْءٍ وَفَارِثَةٌ يَا إِلَهَ الْأَمْلَكَ الرَّفِيعَ جَلَّ لَهُ  
زَنْتَ خَلِيلَ كَرْتُو اَيِّ بُرُودَ كَارِ بِرْ وَارِثَ بَزْدَهَ آنْجِرِشَ اَيِّ خَرَى پِرْ تِرْ شَكَانَ كَبِيدَتَ بَزْ كَارِ  
يَا رَحْمَنَ كُلِّ شَيْءٍ وَدَاهِمَهُ يَا إِلَهَ الْحَمْدُ فِي كُلِّ فَعَالَهٖ يَا حَسَنَ حَيْنَ لَا  
يَقْبَضُهُ حَرْزَ حَسْ كَسْتَهَدَهُ دَهَ اَيِّ خَرَى سَتِيرَهُ بَرَدَهُ دَهَ دَاهَهُ كَاهَهُ دَهَ اَيِّ زَنْدَهَ دَهَ سَكَانَهُ

حَتَّىٰ فِي دَنْمُوْمِيَّةِ مُلْكِهِ وَبَعْنَاهُ<sup>۱</sup> يَا قَوْمٌ فَلَا يَغُوفُ بَشَّعٌ عَلَهُ وَلَا  
نَذَرٌ وَمِيشَتْ بُودَنْ دَادْشَهِيَّ او دَرْبَاتِيَّ بُودَنْ آن ای بُخْزُونْ زَرْبَایِ لَرْسَتْ خَنْ کَدْرَاطْفَ شَوْدَارْنْ عَلْمَضَادْ

**وَوْدَهُ يَا وَاحِدَ الْبَاقِي أَوْلَ كُلِّ شَيْءٍ وَآخِرَهُ يَا تَذَمُّمٍ بِلِفَانَةٍ وَلَازْوَالٍ**  
تَعْقِبُ عَنِ الْأَزْوَادِ أَوْرَا غَدَرَا إِي يَكَانَ بَاتِي كَأَوْلَ حِجَرَتْ وَأَهْرَبْتْ إِي جِيشَ كَكَهْ بِرَطْفَنْ يَزْرَدِ وَمِيتْ زَوَادِ

۹۸ یا صد من عَرْشِیهٗ وَلَا يُنْعَى كَمِثْلِهٖ اِيَا نَارِیَهٗ فَلَا شَیءٌ  
رَأَیَ پَوْشَانِی او ای نیاز آز غیر کنم باشد اندی برای او دستیت پیری شلد و ای خنک شنیده می بینی  
مکفه وَ لَامْكَانٍ لِوَصْفِهٖ اِيَا كَبِيرَ اَسْتَالَذِي لَا نَهْتَدِي الْقُلُوبُ  
سردار دستیت مکانی رای تعریف او ای نزدک ترقی کنم که راه نیم باشد دلخ

مراد و میت همکاری برای تعریف او ای بزرگ تویی ایچی که راه منی یایند دلخ

**وَصَفَ عَظِيمَهُ<sup>١٢</sup> يَا بَارِئَ الْقُوَسِ<sup>١٣</sup> بِالْأَمْثَالِ خَلَمِنْ عَبْرِهُ<sup>١٤</sup> يَا ذَاكِي**

۱۵- ای تریست زدن بزرگی او ای جلی قشیده لشنا بروان نونه که منع شود از غرور ای پاپینه

ماک از هر چیز کو شسته نماید و دن او را بکار کنار آورده باشید، هر آنچه از خود است اگر شما آن را نداشته باشید

نَفْعَهُ مِنْ كُلِّ حَمْدٍ لَّهُ صَنَعَهُ وَلَمْ يَحْلِمْ طَالِهُ فَعَلَى الْحَسَنَاتِ أَنْتَ اللَّهُ

یعنی این محل جو روز مریضه و مرد جا طیه می باشد ۲۷ یا حنای است بد  
ای پاک از بزرگ طلبی که نیت حشمتداران داد خل نشست با قبول کارهای او ای هر بان تویی آنکه ک

دِمْقَرَطِيَّة

٢٦١

امکان العقل

مُوسَعٌ مُوصَرٌ

٢٩



之

صَدَر  
رَحْمَةٍ وَعِلْمًا

پسی

كـه

بِطْفَنَه

٦٩٩٠  
يَا عَلَامُ الْغَوْلِ لِلْأَيْدِيهِ  
أَيْمَانَهُ وَأَيْمَانَهُ تَبَانَ  
شَعِيرَهُ مُنْ حَفَظَهُ يَا حَلَمَ  
جَرِيَ إِرْكَادَهُ وَأَكْتَارَهُ قَبَرَهُ  
ذَالِّا لَأَنَّاهُ فَلَادَ سَلَهُ  
حَاجَهُ مَارَسَ كَمَّتَهُ فَقَدَرَهُ دَهَرَهُ  
مِنْ خَلْقِهِ مَوْ  
إِذَا فَرَمَكَانَ وَ  
بَلْطَفَهُ مَوْ

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

الْأَلْسَنَةُ

وَاسْتِلْكْ بِحَقِّ هَذِهِ  
الْأَسْمَاءِ أَمَانًا



(١) سُبْخَانَكَ لَا إِلَهَ إِلَّا أَنْتَ يَا رَبَّ كُلِّ شَيْءٍ وَوَارِثُهُ (٢) يَا إِلَهَ الْأَلَهَ  
 الرَّفِيعَ جَلَالُهُ (٣) يَا اللَّهَ الْمَحْمُودُ فِي كُلِّ فِعَالِهِ (٤) يَا رَحْمَنَ كُلِّ شَيْءٍ  
 وَرَاحِمُهُ (٥) يَا حَيٌّ حِينَ لَا حَيٌّ فِي دِيمُومَةِ مُلْكِهِ وَسُلْطَانِهِ وَبَقَائِهِ (٦) يَا  
 قَيْوُمَ فَلَا شَيْءٌ يَفْوَتُ عِلْمَهُ وَلَا يَؤْدُهُ (٧) يَا وَاحِدُ الْبَاقِي أَوَّلُ كُلِّ شَيْءٍ وَآخِرُهُ  
 (٨) يَا ذَائِمُ بِلَا فَنَاءٍ وَلَا زَوَالٍ لِمُلْكِهِ (٩) يَا صَمَدُ مِنْ غَيْرِ شَبِيهٍ وَلَا شَيْءٌ  
 كَمِثْلِهِ (١٠) يَا بَارِيٌّ فَلَا شَيْءٌ كَفْوَهُ وَلَا مَكَانٌ لِوَصْفِهِ (١١) يَا كَبِيرُ أَنْتَ  
 الَّذِي لَا تَهْتَدِي الْقُلُوبُ لِوَصْفِ عَظَمَتِهِ (١٢) يَا بَارِيٌّ النُّفُوسُ بِلَا مِثَالٍ  
 خَلَى مِنْ غَيْرِهِ (١٣) يَا زَاكِي الطَّاهِرُ مِنْ كُلِّ آفَةٍ بِقُدْسِهِ (١٤) يَا كَافِي  
 الْمُوَسِّعُ لِمَا خَلَقَ مِنْ عَطَايَا فَضْلِهِ (١٥) يَا نَقِيٌّ مِنْ كُلِّ جُورٍ لَمْ يَرْضَهُ وَلَمْ  
 يُخَالِطْهُ فَعَالُهُ (١٦) يَا حَنَانُ أَنْتَ الَّذِي وَسَعَتْ كُلُّ شَيْءٍ رَحْمَتُهُ (١٧) يَا  
 مَنَانُ ذَا الْإِحْسَانِ قَدْ عَمِ الْخَلَائِقَ مِنْهُ (١٨) يَا دَيَانَ الْعِبَادِ كُلُّ يَقُومُ خَاصِعاً  
 لِرَهْبَيْهِ (١٩) يَا خَالِقَ مَنْ فِي السَّمَاوَاتِ وَالْأَرْضِ وَكُلُّ إِلَيْهِ مَعَادُهُ (٢٠) يَا  
 رَحِيمَ كُلُّ صَرِيفٍ وَمَكْرُوبٍ وَغَيْاثَةَ وَمَعَاذَةَ (٢١) يَا ثَامِنَ فَلَا تَصِفُ الْأَلْسُنُ  
 كُنْهَ جَلَالِهِ وَمُلْكِهِ وَعِزَّهُ (٢٢) يَا مُبْدِعَ الْبَدَائِعِ لَمْ يَبْغِ فِي إِنْشَائِهَا عَوْنَانِ مِنْ  
 خَلْقِهِ (٢٣) يَا عَلَامَ الْغُيُوبِ فَلَا يَؤْدُهُ شَيْءٌ مِنْ حِفْظِهِ (٢٤) يَا حَلِيمُ ذَا الْأَنَاءِ  
 فَلَا يَعْدِلُهُ شَيْءٌ مِنْ خَلْقِهِ (٢٥) يَا مُعِيدَ مَا أَفْنَاهُ إِذَا بَرَزَ الْخَلَائِقُ لِدَعْوَتِهِ مِنْ  
 مَخَافِيْهِ (٢٦) يَا حَمِيدَ الْفَعَالِ ذَا الْمَنْ عَلَى جَمِيعِ خَلْقِهِ بِلُطْفِهِ (٢٧) يَا

عَزِيزُ الْمَنِيعُ الْغَالِبُ عَلَى أَمْرِهِ فَلَا شَيْءٌ يُعَادِلُهُ (٢٨) يَا قَاهِرُ ذَا الْبَطْشِ  
 الشَّدِيدِ أَنْتَ الَّذِي لَا يُطَاقُ اِنْتِقَامَهُ (٢٩) يَا قَرِيبُ الْمُتَعَالِي فَوْقَ كُلِّ شَيْءٍ  
 عُلُوًّا إِرْتِفَاعِهِ (٣٠) يَا مُذَلِّلُ كُلِّ جَبَارٍ بِقَهْرِ عَزِيزِ سُلْطَانِهِ (٣١) يَا نُورَ كُلِّ  
 شَيْءٍ وَهَذَا أَنْتَ الَّذِي فَلَقَ الظُّلُمَاتِ نُورًا (٣٢) يَا قُدُوسُ الطَّاهِرِ مِنْ كُلِّ  
 سُوءٍ فَلَا شَيْءٌ يُعَارِهُ مِنْ خَلْقِهِ (٣٣) يَا عَالِيَ الشَّامِخُ فَوْقَ كُلِّ شَيْءٍ عُلُوًّا  
 اِرْتِفَاعِهِ (٣٤) يَا مُبْدِيَ الْبَدَايَا وَمُعِيدَهَا بَعْدَ فَنَائِهَا بِقُدْرَتِهِ (٣٥) يَا جَلِيلُ  
 الْمُتَكَبِّرِ عَلَى كُلِّ شَيْءٍ فَالْعَدْلُ أَمْرُهُ وَالصَّدْقُ وَعْدُهُ (٣٦) يَا مَحْمُودُ فَلَا  
 تَسْتَطِعُ الْأَوْهَامُ كُلَّ شَانِهِ وَمَجْدِهِ (٣٧) يَا كَرِيمَ الْعَفْوِ ذَا الْعَدْلِ أَنْتَ الَّذِي  
 مَلَأَ كُلَّ شَيْءٍ عَذْلَهُ (٣٨) يَا عَظِيمُ ذَا الثَّنَاءِ الْفَاخِرِ وَذَا الْعِزُّ وَالْمَجْدِ  
 وَالْكِبْرِيَاءِ فَلَا يَذِلُّ عِزَّهُ (٣٩) يَا عَجِيبُ فَلَا تَنْطُقُ الْأَلْسِنَةُ بِكُلِّ آلَائِهِ وَثَنَائِهِ  
 (٤٠) يَا غَيْاثِي عِنْدَ كُلِّ كُرْبَةٍ وَيَا مَجِيِّي عِنْدَ كُلِّ دَعْوَةٍ أَسْأَلُكَ اللَّهُمَّ يَا رَبَّ  
 الصَّلَاةَ عَلَى نَبِيِّكَ مُحَمَّدٍ صَلَّى اللَّهُ عَلَيْهِ وَآلِهِ وَأَمَانًا مِنْ عُقوَبَاتِ الدُّنْيَا  
 وَالآخِرَةِ وَأَنْ تَحْسِنَ عَنِي أَبْصَارَ الظَّلَمَةِ الْمُرِيدِينَ بِي السُّوءِ وَأَنْ تَصْرِفَ  
 قُلُوبَهُمْ عَنْ شَرِّ مَا يُضْمِرُونَ إِلَى خَيْرٍ مَا لَا يَمْلِكُهُ غَيْرُكَ اللَّهُمَّ هَذَا الدُّعَاءُ  
 وَمِنْكَ الْإِجَابَةُ وَهَذَا الْجُهْدُ وَعَلَيْكَ التُّكْلَانُ وَلَا حَوْلَ وَلَا قُوَّةَ إِلَّا بِاللَّهِ الْعَلِيِّ

الْعَظِيمِ

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## Notes

<sup>1</sup> In much of the MSS tradition this prayer with its forty names has often been popularly identified as the *asmā' al-suhrawardīya* (the Suhrawardiyan Names). To give just a handful of brief examples here, see, for example, the Iranian Majlis MS 50516/8995, Paris BnF MSS Arabe 2644 and 7322 and other MSS identifying it in the same fashion in Istanbul, Tehran, Berlin, Rome (Vatican), Cambridge, the British Museum and elsewhere such as this Saudi MSS online, which unequivocally attributes it to Shihābuddīn Suhrawardī *al-Maqṭūl* (the murdered), the Illuminationist, right from the beginning: [https://ia802308.us.archive.org/18/items/abdelghani22021977\\_gmail\\_20140816/%D8%A7%D9%84%D8%A3%D8%B3%D9%85%D8%A7%D8%A1%20%D8%A7%D9%84%D8%A7%D8%AF%D8%B1%D9%8A%D8%B3%D9%8A%D8%A9-](https://ia802308.us.archive.org/18/items/abdelghani22021977_gmail_20140816/%D8%A7%D9%84%D8%A3%D8%B3%D9%85%D8%A7%D8%A1%20%D8%A7%D9%84%D8%A7%D8%AF%D8%B1%D9%8A%D8%B3%D9%8A%D8%A9-)

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[%D8%B4%D9%87%D8%A7%D8%A8%20%D8%A7%D9%84%D8%AF%D9%8A%D9%86%20%D8%A7%D9%84%D8%B3%D9%87%D8%B1%D9%88%D8%B1%D8%AF%D9%8A.pdf](#) (accessed 20 December 2017);

see as well, publications such as the printed edition of Muhammad Tūnisi's *al-rāwda al-sundusīya fī al-asmā' al-ḥusnā' al-idrīsiyya al-suhrawardīya* (the Sundūsī Rose Garden regarding the Most Beautiful Idrīsid Suhrawardiyān Names) (Cairo: *al-maktaba al-azhariyya lil-turāth*, 2005 CE/1426 CE) and similar. Such examples can be multiplied many times over.

<sup>2</sup> It's attribution to Abū Ḥafṣ ‘Umar Suhrawardī is explicitly made by the Ottoman era scholars and Sufis ‘Abd’ul-Ra‘uf Muḥammad al-Munawī (d. 1621 CE), Hājjī Khalīfa Kātip Çelebi (d. 1657), author of the famed *kashf’ul-zunūn* (Uncovering of the Opinions), Ismā‘īl Ḥakkī al-Brūsawī (d. 1724–5 CE), one of eminent Ottoman era commentators of Ibn ‘Arabī’s *fuṣūs al-hikam* (the Bezels of Wisdom) and Isma‘īl Pāshā al-Baghdadi (d. 1920). We are grateful to Australian scholar Aydogan Kars (Monash University) for pointing this detail out to us in email (10 December 2017). Be that as it may, because such attribution to Abū Ḥafṣ by these Ottoman era figures is quite late as compared to earlier transmissions of various versions of the prayer provided by scholars four to six centuries earlier than them, such Ibn Ṭāwwūs (d. 1264–5 CE) and the *Shaykh al-Tā’ifa al-Ṭūsī* (d. 1066 CE), there are reasons to remain incredulous about the continued attribution of authorship to Abū Ḥafṣ ‘Umar Suhrawardī since, as we shall see, one text of this prayer was already in circulation long before Abū Ḥafṣ’s lifetime.

<sup>3</sup> See Hugh Talat Halman’s useful entry “Idris” in (ed.) Phyllis G. Jestice *Holy People of the World: A Cross-Cultural Encyclopedia* (Santa Barbara: ABC-CLIO, Inc., 2004), volume two, 388, which is worthwhile to quote here:

... Muslim and Manichaean legendary prophet, sage The Qur'an describes Idris as a prophet (*nabi*) who was "truthful" (*saddiq*), "patient" (*sabir*), and "righteous" (*salih*). It says, moreover, that God "raised him to a high station" (19:56–57; 21:85–86). In many accounts of the prophet Muhammad's ascension (*mi'raj*), Idris welcomes Muhammad into the fourth of the seven heavens, the solar sphere. In a canonical hadith, the prophet Muhammad, commenting on the first received verses of the Qur'an (96:1–4), identifies Idris as the first person who wrote with the pen. His dates are unknown.

Idris is popularly depicted as the first to sew clothing and is revered by tailors as the patron of their guild. Popular tales of the prophets narrate that Idris achieved immortality when he tricked the angel of death into letting him step into paradise for just a moment. When the angel asked him to come out, Idris slyly replied that once entering paradise, one cannot return.

By the tenth century, Abu Ma’shar al-Balkhi identified Idris as the biblical Enoch and Hermes Trismegistus (*Hirmis al-Muthalath bi'l-Hikma*), the legendary Greek figure associated with the Egyptian god Thoth. The historian Mas’udi (d. 956) identified Enoch as “Idris the Prophet” and the Hermes of the Sabaens. These associations were echoed by the bibliographer Ibn Nadim (d. 987) and the polymath al-Biruni (973–1050), who equated Idris with Mercury, the Buddha, and Hermes.

The relationship between the names Idris and Hermes may rest on the name of Hermes’ initiatory guide, Poimandres, in the ancient Greek Corpus Hermeticum I.1. Although the form of the name Idris is not a recognized Arabic word, its etymological root (*d-r-s*) means “to teach.” The prophet’s mention of Idris as the first to use the pen conforms to Egyptian iconography of Thoth (who, combined with the Greek Hermes, became Hermes Trismegistus). The narrative of Idris’s cunning entry into paradise

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parallels the Homeric “Hymn to Hermes” where Hermes elevates himself into the Olympian pantheon by offering a sacrifice to himself. Idris’s direct entry into paradise, and his association with the sun, echoes Enoch (Gen. 5:18–24).

Idris is identified as the first of three Hermeses. The first, *Hirmis al-Haramisah*, invented the alphabet, writing, tailoring, medicine, and astronomy. This Hermes also built the eponymous pyramids (*Ahram*). After the flood, the second one, the “Babylonian Hermes,” master of Pythagoras, taught math, science, and philosophy. The third, “Egyptian Hermes,” was a builder of cities and master of alchemy. In Manichaenism, Hermes was one of the five major prophets before Mani (216–274/277). The oldest extant version of Hermes Trismegistus’s Emerald Tablet is ascribed to Jabir ibn Hayyan (d. 776), student of the sixth Shi'a imam Ja'far as-Saddiq (699–765). The historian Shahrastani (1086–1153) reported that the people of Harran (today’s *Altinbasak*, Turkey) achieved “protected peoples” (*dhimmi*) status under Caliph al-Ma’mun (813–833) when they claimed to be the Sabaens named in the Qur'an (2.26) and identified Idris/Hermes as their prophet.

The hermetic motif of the man of light (*phos*) articulated by Zosimos and found in the opening of the *Corpus Hermeticum* appears in the Islamic illuminationist (*Ishraqi*) writings of Suhrawardi (1154–1191). Ibn Wahshiyyah (ninth century), who first used the term “Ishraq,” meant a class of priests descended from Hermes’ sister. In the hermetic *Kore Kosmou* (Virgin of the cosmos), Isis describes herself as Hermes’ sister. Suhrawardi and Ibn Sina (980–1037) present Hermes as the disciple of “perfect Nature,” that is, Poimandres. Suhrawardi also constructed a hermetic lineage (the *hakim al-'atīqa*, “ancient wisdom”), including Hermes, Pythagoras, Plato, Empedocles, and the sufis Dhu'l Nun al-Misri (796–859), Sahl al-Tustari (818–896), and Husayn b. Mansur al-Hallaj (858–922). Suhrawardi’s disciple Shahrazuri proposed that Idris founded the pre-Islamic monotheistic religion of the Hanifs. Suhrawardi’s model was reiterated by Marsilio Ficino (1433–1499) as *prisca theologia* (original theology).

The sufi master and theosophist Ibn al-‘Arabi (1165–1240) identified Idris as the axial prophet (*qutb*) sharing exclusively with Jesus, Elijah, and al-Khidr (the Green One) the status of immortals. Islamic writers of hermetic, alchemical, and philosophical works, including Ibn al-‘Arabi, designated Idris as the “prophet of the philosophers” and the “father of the philosophers” (*Abu'l-Hukama'*) and revered him as the prophetic patron of alchemy and the hermetic arts... (ibid.)

While not a widely accepted identification, some sources have also equated the Prophet Idrīs with the enigmatic ‘Green Man’ Khidr; see, for example, online

<http://khidr.org/gunawardhana.htm> (accessed 17 December 2017).

<sup>4</sup> *Bihār al-anwār*, vol.92 (Beirut: dār al-turāth al-‘arabī, n.d.) 168–9, online

<http://alfeker.net/library.php?id=4027> (accessed 14 December 2017).

<sup>5</sup> See *muhaj al-da‘wāt wa minhaj al-‘ibāda* (n.p, n.d.), 364–5, online

<http://mediafire.com/?evxzu36qt3fxxto> (accessed 14 December 2017), and the text here. For a biography of Ibn Ṭāwwūs, see Etan Kohlberg *A Medieval Muslim Scholar at Work: Ibn Ṭāwwūs and His Library* (Leiden: E.J. Brill, 1992).

<sup>6</sup> In ‘The Devotional and Occult Works of Suhrawardi the Illuminationist’, *Ishraq*, 2, Moscow, 2011: 94, John Walbridge asserts that Ibn Ṭāwwūs cites Sa‘d ibn ‘Abd Allāh al-Ash‘arī al-Qummī (d. ca. 300/912) as the source for the claim of its provenance originating with Ḥasan al-Basrī: “...The latter claims to

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have found this particular prayer in the *Faḍl al-Du‘ā’* of Sa‘d b. ‘Abd Allāh al-Ash‘arī al-Qummī (d. ca. 300/912), who in turn says that he found it attributed to al-Hasan al-Baṣrī” (*ibid.*) However, such a statement by Ibn Ṭāwwūs sourcing it to Sa‘d ibn ‘Abd Allāh al-Ash‘arī al-Qummī does not appear in the current Beirut printed edition of this source linked above as a PDF. Nor, for that matter, does Walbridge provide a citation as to which edition of Ibn Ṭāwwūs (or even **MS**) he himself is using as the basis for this claim. The statement attributed to Ibn Ṭāwwūs by Walbridge also does not appear in the illuminated **Iranian Majlis MS 942/26** of the *muhaj al-da‘wāt* displayed here (621-4). As for the work of Sa‘d ibn ‘Abd Allāh al-Ash‘arī al-Qummī entitled the *fadl al-du‘ā’ wa al-dhikr* (the Excellence of Prayer and Remembrance), which according to Walbridge Ibn Ṭāwwūs relied on for his own attribution regarding the history of its transmission: no text (whether as a **MS** or a printed edition) has so far been identified by us. We are not sure exactly what Walbridge is relying on for his unreferenced statement because on further inquiry it would appear that Sa‘d ibn ‘Abd Allāh al-Ash‘arī al-Qummī’s *fadl al-du‘ā’ wa al-dhikr* has apparently not even survived as a text.

<sup>7</sup> Being the great 11<sup>th</sup> century CE Khurāsānī Imāmī Shi‘i traditionist, scholar, *faqih* and compiler of two of the four canonical Shi‘i books of *ḥadīth*.

<sup>8</sup> See *miṣbāḥ al-mutahajjid wa silāḥ al-muta‘abbiд*, (ed.) ‘Alī Asghar Morvārīd (Beirut: *mu‘assisa faqr’u'l-shī'a*, first printed edition, 1411 AH/1991 CE), 601-2 (prayer #49), online

<http://alfeker.net/library.php?id=3654> (accessed 10 December 2017). This appears to be the only modern printed edition of the work. However, as the initial pages show, it is based only on a single **MS** (n.d.) that is presently located in Mashhad, Iran. Although the **MS** is stamped with the date 1239 AH (1823-4 CE) on its *incipit*, this is not the actual colophon by the scribe. The date of the actual transcription occurs on the final page; but just where the date is supposed to occur at the conclusion of its colophon, the photostatic copy reproduced in the book has faded it out, leaving it completely illegible -- nor does its modern editor provide any further details or clues.

<sup>9</sup> In 2014 and then 2016 we were informed by Polish scholar Łukasz Piątak that they were in the process of preparing a critical text based on **MSS** they had obtained from the Vatican, Turkey, Berlin, Paris and elsewhere. In a 2016 email they mentioned a *stemma* of their critical text consisting of 40 **MSS**. Although we have yet to see it, it is our opinion that without primary consideration to the now obviously Imāmī Shi‘i pedigree of this prayer that any critical text based on **MSS** originating from a primarily Sufi milieu of the thirteenth century CE onwards will only obscure rather than clarify matters because its Imāmī Shi‘i provenance (at least in those versions transmitted from the 10<sup>th</sup>-11<sup>th</sup> centuries of the CE onward) is, to us at least, now a settled matter.

<sup>10</sup> *Muhaj al-da‘wāt* and *bihār al-anwār*, *ibid.*

<sup>11</sup> A defective **MS** of one can be found on our blog here, <http://wahidazal.blogspot.de/2014/12/a-defective-ms-of-40-idrisid-names.html> (accessed 11 December 2017), being a commentary attributed to “Suhrawardi” but without specifying which one. The arrangement of the names in this **MS** are also different than the one we have delineated here. We are grateful to the site owner of the **Digital Occult Manuscript Library** for sending us a copy of this **MS** a few years ago. We are also grateful to Aydogan Kars for forwarding several noted Turkish **MSS** more recently. See also the items mentioned in **n1** above.

<sup>12</sup> Such as the one found on this site <http://www.knozalasar.com/knoz885/> (accessed 14 December 2014). This particular commentary, which is one of the most interesting occult commentaries of it we have so far come across, appears to be incomplete (at least as it has been transcribed online), as it only offers a full commentary on only thirty-seven of the names. It also cuts off a little under a third through the thirty-eighth name. This commentary appears to have been posted and reposted repeatedly from site to site, but there is no reference or other indication as to who originally may

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have authored it. We have so far also been unable to situate it in either the MSS tradition or the printed texts.

<sup>13</sup> See Jaako Hämeen-Antilla *The Last Pagans of Iraq: Ibn Wahshiyya and his Nabataean Agriculture* (Leiden: E.J. Brill, 2006). The notion of the Godhead, i.e. the God of gods, is also consistent with the religio-philosophical paganism of late antique Neoplatonism, such as the system of Proclus (d. 485), for example, which literally regarded the *Hermetica* as ‘revealed scripture’. This religio-philosophical paganism of late antiquity bequeathed in translation a rich literary heritage to the Islamic world. As evidenced by his writings, and besides the obviously pronounced Mazdaean elements of his thought, Shihābuddin Yahyā Suhrawardī also deeply imbibed from this wellspring. Henry Corbin highlighted this in several of his studies on Suhrawardī, especially in *En islam iranien, aspect spirituels et philosophiques II: Suhrawardī et les Platoniciens des perse* (Paris: Gallimard, 1971), *passim*. For the sources of the Arabic *Hermetica*, see Kevin van Bladel’s *The Arabic Hermes: From Pagan Sage to Prophet of Science* (Oxford: Oxford University Press, 2009).

<sup>14</sup> An expression -- predicated as it is upon Suhrawardī’s metaphysical hierarchy of the lights and angelic-intelligences (with the Light of lights standing at the apex and axis of these, hence ‘God of gods’) -- which is replete throughout his philosophical works as well as the visionary treatises and, especially, in those prayers and devotional pieces positively identified to have been authored by him, viz. the *Spiritual Influxes and Sanctifications* (*al-wāridāt wa al-taqdisāt*) with its supplications (*munājāt*); see, for example, the second line of the following prayer by him, ‘The Oration of the Supreme Sanctification for each day’, online

[https://www.academia.edu/9576982/A\\_translation\\_and\\_transcription\\_of\\_Suhraward%C4%ABs\\_Oration\\_of\\_the\\_Supreme\\_Sanctification\\_for\\_each\\_day\\_from\\_the\\_Book\\_of\\_the\\_Spiritual\\_Influxes\\_and\\_Sanctifications\\_al-w%C4%81rid%C4%81t\\_wa\\_al-taqd%C4%ABs%C4%81t](https://www.academia.edu/9576982/A_translation_and_transcription_of_Suhraward%C4%ABs_Oration_of_the_Supreme_Sanctification_for_each_day_from_the_Book_of_the_Spiritual_Influxes_and_Sanctifications_al-w%C4%81rid%C4%81t_wa_al-taqd%C4%ABs%C4%81t) (accessed 11 December 2017). It is also conspicuously mentioned in his invocation to the Perfect Nature (*da‘wa ṭiba‘a al-tamm*), online <http://wahidazal.blogspot.de/2015/10/oldest-known-ms-text-of-suhrawardis.html> (accessed 11 December 2017).

<sup>15</sup> See our translation,

[https://www.academia.edu/9799507/The\\_Birhat%C4%ABya\\_Conjuration\\_Oath\\_and\\_the\\_meaning\\_of\\_its\\_first\\_28\\_names](https://www.academia.edu/9799507/The_Birhat%C4%ABya_Conjuration_Oath_and_the_meaning_of_its_first_28_names) (accessed 11 December 2017).

<sup>16</sup> Online, <http://www.duas.org/idreesmafzaee.htm> (accessed 13 December 2017).

<sup>17</sup> We have preferred this reading here, which appears in the illuminated MS, to the one in the printed edition which is “يا كافى الموسع”

<sup>18</sup> The illuminated MS has it as “يا قریب الحبیب المتداۤنی دون کل شی قربه” (“O Proximate, the Answerer/Responder, the One Approaching without anything [being] in His proximity”) which is the same wording as in *mīṣbāḥ al-mutahajjid*. However, we have chosen our reading above because it is also the version in the printed edition of the *muhaj al-da‘wāt* and also the same worded version appearing elsewhere of this same passage.

<sup>19</sup> After this point, most of the current standard texts add this following second clause to the fortieth name و معاذی عند کل شدة و يا رجائی حين تقطع حیلتي (“.. and my succor/shelter/sanctuary in every hardship and O my [only] hope at the moment when Thou hast cut off/interrupts my deception”), whereas the text of *muhaj al-da‘wāt/bilhār al-anwār* does not contain this specific final clause to the fortieth name at all. Instead this version continues on for a few more lines with the following from the point where our text ends above:

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أَسْأَلُكَ اللَّهُمَّ يَا رَبَّ الصَّلَاةِ عَلَىٰ نَبِيِّكَ مُحَمَّدَ صَلَّى اللَّهُ عَلَيْهِ وَآلِهِ وَأَمَانًا مِّنْ عَقَوبَاتِ الدُّنْيَا وَالآخِرَةِ وَأَنْ تُجْبِسَ عَنِّي أَبْصَارَ الظُّلْمَةِ الْمُرْبِدِينَ بِي السُّوءِ وَأَنْ تُصْرِفَ قُلُوبَهُمْ عَنْ شَرِّ مَا يَضْمُرُونَ إِلَىٰ خَيْرٍ مَا لَا يَعْلَمُكُمُ اللَّهُمَّ هَذَا الدُّعَاءُ وَمِنْكُمُ الْإِجَابَةُ وَهَذَا الْجَهَدُ وَعَلَيْكُمُ التَّكَلُّانُ وَلَا حُولَ وَلَا قُوَّةَ إِلَّا بِاللَّهِ الْعَلِيِّ الْعَظِيمِ

...I ask/beseech Thee O my God, O Lord, [for] the blessings upon Thy prophet Muḥammad -- the salutations of God be upon Him and His Family -- and to protect/preserve/secure [me] from the chastisements/punishments of the world and the hereafter; and that Thou shut/close off from me the eyes of darkness of those inclined to wickedness and that Thou hinder/turn away their hearts from the evil [animating] their inner consciences [and change it] to the good which none other than Thee possesses! O God, this is the prayer/invocation and from Thee is the answer; and this is the effort/striving and upon Thee is [my placement of] the affirming trust; and no power and no strength is there save in God the High, the Mighty! (my trans.)

Compare these two versions of the ending offered here with the much longer one offered in *mīṣbāh al-mutahajjid*.

<sup>20</sup> The rubrications in red underneath the main text is a Persian translation of the prayer. Just as in the printed edition, the item preceding ours is a prayer attributed to the Prophet Noah (which is simply one thousand repetitions of the *tahlīl*), and following that is one attributed to Abraham. Given that in the MSS and printed edition of the *muhaj al-da‘wāt* in our possession Ibn Ṭāwūs mentions Aḥmad ibn Dāwūd al-Na‘mānī (Nu‘mānī?) (9<sup>th</sup>/10<sup>th</sup> century CE?) and the fourth section of his *dāf‘ al-hammūm wa al-aḥzab* (Defence against Troubles and [Sacred] Litanies/Prayers) as the source for the item on Noah; while not mentioning any further sources for either our item or the subsequent one; it is quite possible that Ibn Ṭāwūs’s silence may be due to the fact that this is his source for the **Prayer of the Forty Idrīsid Names** with its attribution to Ḥasan al-Basrī rather than Sa‘d ibn ‘Abd Allāh al-Ash‘arī al-Qummī’s *faḍl al-du‘ā wa al-dhikr* as claimed by Walbridge. Like al-Qummī, we have so far been unable to locate a text for this latter source either in a MS or a printed edition -- or, moreover, to glean further biographical details about its author. However, Aḥmad ibn Dāwūd al-Na‘mānī could in fact be the father of Ibn Dāwūd al-Qummī (d. 978-9 CE), a famed Imāmī Shi‘i traditionist and jurisprudent of the tenth century CE; see

[http://ar.wikishia.net/view/%D8%A7%D8%A8%D9%86\\_%D8%AF%D8%A7%D9%88%D8%AF\\_%D8%A7%D9%84%D9%82%D9%85%D9%8A](http://ar.wikishia.net/view/%D8%A7%D8%A8%D9%86_%D8%AF%D8%A7%D9%88%D8%AF_%D8%A7%D9%84%D9%82%D9%85%D9%8A) (accessed 20 December 2017).